

Auction Sale

-OF-

Delinquent Stock

IN THE

Maui Sugar Co., Ltd.

TUESDAY, JULY 23.

AT 12 O'CLOCK NOON.

At my salesroom, 65 Queen street, Honolulu, I will sell at public auction by order of the treasurer, Mr. Wong Kwai, the following certificates of stock in the Maui Sugar Co., Ltd., unless the third, fourth, fifth and sixth assessments, now delinquent, with interest and advertising expenses, are paid on or before the day and hour of sale at the office of Mr. Wong Kwai on Nuuanu street, Honolulu:

THIRD, FOURTH, FIFTH, SIXTH ASSESSMENTS.

No.	Name.	Shares.
50	C. Wai Tong	25
51	C. Sing Chee	25
52	Din Kee	25
53	C. P. Chee	25
54	C. P. Chee	25
55	Lun Foo Chin	25
56	Loo Chung	25
57	Yee Shin Pure	25
58	Lum Kut Chong	25
59	Lum Kwai Ting	25
60	Yee Chew Fan	25
61	Chang Far	25
62	T. Haw Pay	25
63	Young Foo	25
64	Jin York Tong	25
65	Lee Hoo	25
66	Chang Sung	25
67	C. Chung Do	25
68	Young Kong Kau	25
69	Yee Chew Hin	25
70	Shen Sar Kum	25
71	Lum Chee	25
72	Yee Sam	25
73	Wong Choi	25
74	Ah Bun	25
75	Yee Yut	25
76	Yee Chew	25
77	Chang Part	25
78	Leong Kit	25
79	Wong Law Yaw	25
80	Hee Chun Sing	25
81	Wong Hong	25
82	Chum See Kue	25
83	Chow Pure	25
84	Lee Sam	25
85	C. Ming See	25
86	Chun Sun	25
87	Chun For	25
88	Chun Kock	25
89	Tong Wing Chin	25
90	Chong Tack Pay	25
91	Yuen Tai Mun	25
92	C. Ming Hym	25
93	C. Ming Hym	25
94	C. Din Sing	25
95	C. Din Sing	25
96	L. Y. Lum Sai	25
97	L. Y. Lum Sai	25
98	C. K. Hoin	25
99	C. ng Sim	25
100	Loo Chung	25
101	Yee Chew Fan	25
102	Chu Kee	25
103	C. Apun	25
104	T. Haw Pay	25
105	Kong Kee	25
106	Lj Hoo Kee	25
107	Chan Quon Kwai	25
108	Wong Ken	25
109	Chaw Kwai Tin	25
110	Chaw Moon Show	25
111	Yaw Shin	25
112	Pow Wo Fon	25

FOURTH, FIFTH AND SIXTH ASSESSMENTS.

113	Chang Bing	25
114	L. Ah Leong	25
115	L. Bun Kee	25
116	Chun Ching Chin	25
117	Goo Yick	25
118	Loo Hee Tart	25
119	L. Ah Leong	25
120	Chow Wing Hin	25
121	Chow Wing Hin	25
122	Chow Wing Hin	25

Honolulu, July 6, 1901.

JAS. F. MORGAN,

AUCTIONEER.

WONG KWAI, Treasurer.

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A ROMANCE OF HAWAII

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KAIULANI AND
HER FRIEND LILIA

Piece of Fiction by Miriam Michelson in Current Number
of a Magazine.

A very pretty story of Hawaiian life, with just enough love and romance to give fascinating color to a very interesting tale of the Princess Kaiulani is the leading article in the July number of the Black Cat, a bright and breezy magazine published in Boston by the Short Story Publishing Co. The story is from the pen of Miriam Michelson, the well-known and popular San Francisco authoress. She has given the title of "An Understudy for a Princess" to her fanciful tale of Island life, and, like all stories with a flavor of politics, of intrigue, her version of an abortive attempt to place the Princess upon the throne vacated by Queen Liliuokalani has a peculiar interest.

The hero of the story is Arthur Jerdum, a London clubman, much traveled as a companion of his father, a scientist and civil engineer, who had been the friend and adviser of the Queen, Liliuokalani. The son had been a playmate of the Princess; years spent in Egypt, India and Australia had not obliterated his memory of the childhood days spent in the Hawaiian Islands, and with the talk of annexation to the United States an idea began slowly to take root in his mind—an idea which for an Englishman was not surprising. Annexation was to him gross injustice to the Queen, and with a firmly fixed plan in his mind he arrived in the United States in the spring of '98. His purpose was to free the Hawaiians, to replace the Queen upon the throne, or, better still, to have her abdicate her rights to the younger, more beautiful and popular Princess Kaiulani.

The Princess was in San Francisco upon his arrival, and he lost no time in seeking her out. Her friend and companion, Lilia Lauzon, was with her when the Londoner sent up his card. To the Princess the printed pasteboard card brought no recollections of the past, and, busy with an engagement, she playfully suggested to Miss Lauzon that she play the part of the Princess. As she hurried off to keep the engagement, she recollected the Jerdum of her youth, and, with an admonition to Lilia to treat him well for old times' sake, left the room.

Lilia, with but a moment's hesitation over the oddness of the situation, fell into the humor of her role and met the London adventurer as "An Understudy for a Princess," greeting him as the Kaiulani of his childhood; Jerdum launched almost immediately into his project, stopping only long enough to pay homage to the mimic princess by kissing her hand, an act which sent the blood rushing to her forehead.

The girl is an ardent royalist and the dream of her life is to see the Princess Kaiulani upon the throne. She has often argued this to the princess, but the latter is contented, and characterizes all such ideas as foolish and impracticable. To this girl temporarily essaying the role of the Princess and now continuing, with the hope of bettering the condition of the girl she loves better than life, Jerdum unfolds his plan, a plan which he has spent long months in maturing. The isolated Islands, cut off from rapid communication with the outside world, the wronged natives outnumbering the white men twenty to one, the abdication of the Queen in favor of her niece, the Princess—a leader whom every Hawaiian loved and would follow, for whom it was an easy matter to win a throne.

"Here is the harbor of Honolulu," Jerdum concludes after stirring the impressionable girl by a recital of the wrongs of her friend and the ease with which they might be remedied. "Here is Diamond Head, where arms may be smuggled ashore. Here is your place, Princess, at Waikiki, where they shall be delivered. At this point and at this, telephone and telegraph wires shall be cut. Here is the Government building, of which ten thousand armed Hawaiians shall take possession in a night, almost without bloodshed, for the native police are with us the moment their Queen shall call upon them. "Before our enemies can communicate with any vessel in the harbor the monarchy will be re-established and no foreign power may interfere. Then you will make me your Minister of War, perhaps, Princess, and after that if the Kanaka lets the independence of his country slip through his fingers, the white man is welcome to it."

The effect of words like these upon a woman like Lilia may easily be imagined, and the impossibility of revealing her true identity to Jerdum made more evident. The authoress very cleverly depicts the result of this conversation in a letter written by the Princess from Honolulu, where the two girls have gone upon the urging of Lilia. The latter is wealthy and in sole control of her fortune, which she is using lavishly in an attempt to gain the throne for Kaiulani, a fact which the latter does not suspect, as is evidenced by the tone of this letter. All unsuspecting, the Princess is accompanying her on her journey to the different Islands, where Lilia meets the native Hawaiians and uses all the wiles of a pretty and fascinating young lady to interest them in carrying out Jerdum's plans, the latter having also come to the Islands with the same object in view. Arms had been smuggled in and securely hidden, and pledges secured from a dozen

chiefs, every one of whom had pledged a thousand men to help the cause—the winning of a throne for Kaiulani, who alone of all the conspirators was unaware of the plot of which she is the central figure.

A ball given by Lilia upon her birthday anniversary is selected as the evening on which the conspirators are to take forcible possession of the Government and seat their Queen. All unwittingly, the Princess has given up her own palace for her friend for the event, and chiefs and natives have been invited from far and near.

The most difficult part of her task Lilia had left till this night. The time had come when the Princess must be informed of the plot, though Lilia doubted but little that she would consent, when shown how successfully and carefully plans had been made and all arrangements carried out.

Jerdum, still not suspecting the true state of affairs, has a last interview with Lilia, in which she acts strangely and unlike herself.

Then she goes to have her interview with the Princess.

"I am not the Princess," she told the astonished Englishman upon her return. "I am Lilia Lauzon. I have deceived you. Oh, I beg you to believe that it was not my own folly that led me to do it, but my love and loyalty to her."

Jerdum thought she was joking; then the full import of her words struck him. "At least she knows—" he exclaimed.

"Yes, she knows everything now," said Lilia bitterly. "She knows it all, and says she will never forgive me."

Again he upbraided her, spoke of the men who had risked their lives for the cause; then a new idea took possession of him, the growing love for the girl, hitherto unsuspected. Seen in its true light this now appeared to him as more than the throne or the freedom of the Hawaiians.

The prettiest part of the story is left to the fancy of the reader.

To the twelve expectant chiefs, waiting the signal for the attack, an old Kanaka brings a message, another Kanaka rows a man and a woman to a waiting schooner just ready to weigh anchor. There the story ends, quite satisfactorily, perhaps, to all but the angry chiefs and the companionless Princess.

HOW CLOTHES KILL NATIVES

Some Interesting Discoveries
of the Army and Navy
Journal.

The disposition of the highly civilized man to make light of the customs in dress of the savage or semi-savage races is one thing that often impedes successful government of new colonies and that makes the introduction of so-called Christian government simply the forerunner of the grave digger. As soon as the white man obtains power over the savage and begins his work of reform, he makes a dead set at his clothes. To the average Anglo-Saxon and European, clothes are the synonym of virtue. Without clothes they hold there is no virtue, so they immediately set to work to replace the fig leaf with skirts and trousers. In recent works on the evolution of modesty historians have shown that the idea of modesty can exist apart from the clothing; that the covering the body was originally adopted, not from a sense of modesty, but from a desire not to excite aversion.

However, in our alleged highly civilized communities, even, we have standards of attire adapted to circumstances and conditions. In the winter, at swell functions, ladies can unclothe themselves almost ad libitum above the waist, while in the ballet similar freedom is permitted below the waist line. In summer our bathing resorts see a display of bare feminine flesh that a few years ago would have occupied all the energies of the W. C. T. U., and perhaps left the canteen without assailants. Our own customs we modify to suit taste and climate, but we deny this privilege to the islanders living in a climate with a fierceness of heat of which we know but little. Instead of permitting them a wide latitude in matters of dress, we think that in enveloping them in stiff shirts or starched petticoats we are putting them at once in the armor of virtue, oblivious of the fact, attested by all explorers and travelers, that virtue is more conspicuous among people with whom dress is the exception than among those with whom dress has become an art.

We have always been suspicious of attempts, however well meaning, to improve the morals and conditions of tropical islanders along the lines of civilized apparel. That our suspicions have not been ill founded is shown by what Captain B. F. Tilley, U.S.N., Governor of Samoa, told Secretary Long, the other day, about the inroads of consumption in Samoa. Captain Tilley said that the adoption of clothing by the Samoans had introduced lung troubles into that mild climate. In the old days before the white men obtained control, the natives went nearly naked, protecting themselves from rain and dampness by liberal applications of coconut oil, which was quite as effective as the oily secretion of a duck's back in shedding water. Nowadays, the native man wears clothes and no coconut oil, and when the clothes become wet a cold follows and in many cases tuberculosis results.

It was only in last week's Army and Navy Journal that mention was made of the use to which British officers put coconut oil as a body varnish to abate the evils of excessive heat in India. While much progress has been made in sanitation and in medicine, there are not a few who believe that the greatest agency for the physical regeneration of the human race lies in a reform in our apparel that will rid mankind and womankind of the evils that spring from our daily dress. Looking at an American man walking about on a hot day with his load of clothes, a savage might well exclaim: "There is the white man's burden."

One of the causes to which the partial destruction of the Hawaiian Islanders has been ascribed is their adoption of clothing, under the influence of missionary instruction. When they wandered about naked in the kalo fields they took no harm, but when they came out of them with wet clothing they contracted fatal disorders.—Army and Navy Journal.

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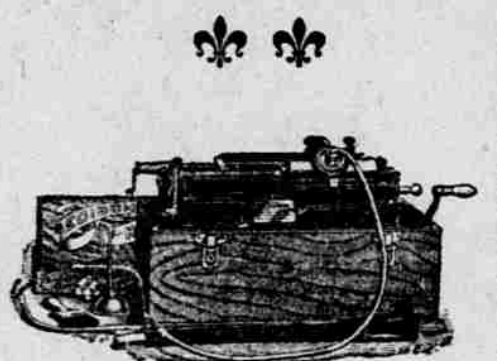
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It brought me great trouble, and

of three things must occur:

1. You must stop making them;

2. I must get them at less expense

3. I'm a ruined man.

Since my first venture I've had

"jars." My family from early

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bell and shout "Pickles," relatives

me in expectation of "Pickles." I

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